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of war. The ultimatums to Russia and France followed, and then the declaration of war.

The point is that this unyielding attitude of Vienna remained unknown to the world at large until the end of 1919. Not knowing of this attitude of Vienna, the investigating Commission of eleven put the entire blame on Germany, basing their verdict on the English Blue Book, published at the beginning of the war. Dr. Kanner, himself an Austrian, states that Austria's willingness to start direct negotiations with Russia, which negotiations were said to have been frustrated by Germany, is but another evidence of Count Berchtold's game of flimflam.

This new evidence, while not changing the crime or the verdict, ought, says our Austrian writer, to change the judgment stipulating the amount of punishment. Therefore the judgment—that is to say, the Peace Treaty—should be revised.

The Entente cannot permit a revision of the Peace Treaty on economic grounds, as such a revision would lead to new complications, rendering their statesmen ridiculous. But the Entente can revise the treaty on legal grounds. If it were to revise the treaty on legal grounds, the results would be the feeling of legal security over the entire world. It would prove conclusively that in international life, as well as in national life, the law is the only protection of the weak. A peace treaty revised on legal grounds, as in the case of any legal judgment, would revive the confidence in our civilization, now all but shattered by the World War.

If the Entente should refuse to revise the treaty in the light of the newly discovered evidence, then the treaty becomes legally void. The legal basis of the Entente upon Germany is destroyed.

This argument by Dr. Kanner, insisting that the judgment of the Treaty of Versailles against Germany should have been directed against Austria, and that therefore legal injustice has been perpetrated, throws a new monkey-wrench into the international machinery. We are not in position to pass upon the evidence submitted by this Austrian gentleman, but we are interested to emphasize the retroactive significance of the principle set forth in the Treaty of Versailles, that it is a legal document aiming to establish a legal system for the use of the nations. If, as a result of the Treaty of Versailles, such a legal system has been set up, it may be worth while for our foreign offices to allow their minds to contemplate the possibilities of revising the Treaty of Versailles by means of the legal instruments which it itself has set up. If the new facts demand a revision of the verdict of guilt, the revision of the treaty might as well begin there. Faith in justice would be strengthened by such a procedure.

THE SHEATHING OF THE SWORD— A PAGEANT OF PEACE

IT IS difficult to conceive of a worthier, more satisfactory and helpful, educational emprise than for a nation to reincarnate from time to time its ideals in pageantry. June 10, 1922, at the dedication of the athletic field of Western Maryland College, Westminster, Maryland, the initial performance of the pageant "The Sheathing of the Sword," written and directed by Miss Dorothy Elderdice, was given before a large and appreciative audience. It was an inspiring success. As Miss Elderdice says in her foreword:

"The history of the world's peace movement is not recorded exclusively in the minutes of national covenants and disarmament conferences. It is chronicled likewise in picture-writing and stone carving, in song and ceremonial, in the spoken word and the living deed. No one can tell when the movement first began. Perhaps it commenced with the burying of the hatchet somewhere back in the shadows of the Stone Age. But, at any rate, we know that it had reached sufficient momentum to gain expression through a mighty prophet in the days of Isaiah. And in the history of Herodotus we find the following recorded as the cult of the Greeks at the time of Xerxes' invasion: 'I believe in one blood, one speech, one cult, one congruous way of living.'

"In 'The Sheathing of the Sword,' I have endeavored to select from the different ages a few significant historical episodes that lend themselves to pageantry. Peace in panoply has been my quest—Peace heralded by song, attended by art, crowned by humanity.

"Some of the discoveries that came while pursuing this research have proven to be unusually interesting. For instance, Athletics has been revealed as the hand-maiden of Peace. The story of Iphitus, who revived the Olympic Games in 884 B. C. for the purpose of ending war, so impressed the ancient Greeks that they recorded the event on a discus and preserved it thus for centuries. Then, too, it was interesting to find that Rome—even martial Rome—decreed a national festival, by order of Senate and Emperor, when the altar to Pax, the diety of peace, was dedicated. And the last grand council of the Indian chieftains has impressed me as a monumental climax to the drama that began in the days of William Penn."

The pageant took place on the athletic field, a stadium built by Nature, the spectators sitting on the surrounding hills. The Governor of the State, the president of the college, and representatives of the American Peace Society witnessed the proceedings from a special box.

"The Prologue" consisted of the Four Ages—Ancient, Medieval, Modern, and Future—escorted by four Heralds with a fanfare of trumpets. "Peace" with her attendants entered and took their positions upon the dais, grouped with the Ages. The "First Victory," entitled "Greece: The Sacred Truce," consisted of Iphi-

tus, Prince of Elis; Apollo, in his car of day, preceded by Aurora and surrounded by the Seven Hours. There was the Master of Games, the Greek chorus and processional, and the athletes. Aurora was depicted scattering her flowers in the path of Apollo, while the Greek chorus sang the hymn to the Delphic Apollo. The athletes ran and leaped, threw the discus, and wrestled. Apollo crowned the victors, while the maidens pelted them with flowers.

The Second Victory, called "Pax Augusta: Rome," presented the Pretorian Guards, the Vestal Virgins, consuls and senators, priests and Agrippa. There were the flute players and children playing ball with Etruscan dancing maidens.

The "Third Victory," called "The Nativity: Palestine," was an introduction to the Fourth, called "The Field of the Cloth of Gold." The English standard-bearers with St. George and the dragon, the French bearing aloft the lilies of France, the two kings, Francis I and Henry VIII, entered and saluted each other. There was a canopy with two thrones side by side. The two kings dismounted and took their places. There was a carnival dancer. There were two tourney-riders on caparisoned horses. The riders tilted. First, the French rider was unhorsed; then the English rider. Between the two actions the French king arose and toasted the English king, greeted by acclamation from the spectators. After the second action the English king returned the compliment amid the acclamations of the English. The two kings remounted and rode off together, followed by the English and French, mingling happily together.

The "Fifth Victory," called "Friendly Relations: The United States," pictured Columbia and Britannica, the United States and Japan, and closed with what was perhaps the most picturesque of all, "The Last Grand Council," suggested by the meeting of the American chieftains in September, 1909, in the valley of the Little Horn, Montana. The old chief came alone to the center of the field. Smoke signals arose from the adjoining hills; runners announced the coming of the chieftains. Indian women followed and lit the council fires. They smoked the pipe of peace. The white brother came. They greeted each other with solemn eloquence. They said a farewell. Then all marched away, leaving the chief standing alone, until at last he, too, followed.

But if this Indian scene were the most picturesque, the most beautiful of all, called Pan America, represented the two Americas united by the Bridge of Water, the Panama Canal. The Atlantic and Pacific were depicted by a dancing drama with sea-colored scarfs, called "The Meeting of the Waters." The final forma-

tion represented the canal completed, and through it advanced representatives carrying flags of each of the twenty-one American Republics, marching stately onward to Peace.

The final "Victory" was called "Peace Universal." It was led by the dance of children and by the flight of doves from the four corners of the field. A white-clad host also, with gradually increasing ranks, came marching. They wore the olive wreath, carrying green garlands and the Flag of Peace. Meeting in the center, they encircled the dais and sang the World's Doxology of Peace.

No hitch appeared to mar the episodes. Together they painted a picture always to be remembered by those who were fortunate enough to see.

ONE NEED of the international peace movement is expert knowledge along the lines of economic, social, and political research—an international engineering and accounting service. It must have newspaper and magazine publicity, all those things that are classifiable under the heading of "general promotion." Peace workers need to know as much about international behavior as statesmen. In fact, they and the statesmen must often work together. Peace workers heretofore have been too content to discuss principles without reference to the facts. There may be times when peace workers will not agree with their statesmen; but an uninformed peace worker is at a disadvantage in the presence of the informed statesman. Peace workers, to be effective, must be technicians, devoting their energies not only emotionally but technically to the service of the organized peace movement. Under normal conditions the peace workers should be a kind of auxiliary to the diplomats. Their aim should be to put the weapons of facts and figures into the hands of officials and to use them directly in behalf of international peace. Manifestly, no facts or figures will be worth while unless they are obtained by investigation of the most scrupulous accuracy and collected by the highest professional skill. Peace engineers, outside as well as inside the Foreign Offices, are the demand now as perhaps never before.

THE MURDER of Germany's Foreign Minister, Dr. Rathenau, takes from Germany an able statesman. The killing of Erzberger was thought to be a blow of a very serious nature to the German Republic; this of Rathenau a danger indeed. We do not share this view. The writer was in Berlin a year ago, when Erzberger was shot down. He went on to Bavaria, the home of the monarchists and soldiers, and found that even in that section of monarchial Germany the common people, be-

cause of their resentment at such a butchery, were the more than ever inclined to accept the Republic. We are, therefore, not surprised that Berlin has been able to overcome all anti-Republican demonstrations as a result of the murder of Germany's efficient Foreign Minister. The people of Germany are as opposed to the methods of the assassin as are the people of any other civilized country. If it is true that a group of monarchists are guilty of this the latest foul sample of the assassin's art, no group in Germany will suffer so much as the monarchists.

A NEEDED and inspiring example of the practice of peace" is before us in the building of the Pan American Union, Washington, D. C. It is there that the Washington Conference was held. Just now the governments of Chile and Peru are trying there also to heal their differences according to the principles of right and mutual accommodation. The present conference, like the other and larger, is meeting upon the invitation of the President of the United States. The first session of the delegates, meeting May 15, was opened by Secretary Hughes. This conference of delegates aiming to adjust a boundary dispute of long standing between Chile and Peru, means something. It is another indication of the slowly developing solidarity of sentiments within the Western World. There is every possibility that the long-standing dispute over the unfulfilled provisions of the Treaty of Ancon is about to be ended. But, more important, American opinion both in North and South America has received a new impetus in the direction of reason. It was proper that the United States Government should say in its invitation: "Direct and candid interchanges, sincere desire to make an amicable adjustment, the promotion of mutual understanding, and the determination to avoid unnecessary points of difference in order that attention may be centered upon what is fair and practicable—these are the essence of the processes of reason." Our Western World has been furnished with "a needed and inspiring example of the practice of peace." We dare to hope that its lesson may not be entirely overlooked by our contending friends across the Atlantic.

IT RETURNS slowly, but inevitably it returns, the method of law and order. An international court for hearing commercial disputes between traders of the various countries was approved May 25 by the Executive Committee of the International Chamber of Commerce, meeting in Paris. Representatives of Great Britain, France, the Netherlands, Italy, Belgium, the United

States, and of central European countries were in attendance. A code for the administration of the court has been drawn up and approved. The code provides for the division of the activities of the court into conciliation and arbitration, first outside the law and second within the law. We are told that under date of July 10 the Council of the International Chamber of Commerce approved the creation of the court. While this is the first court of its kind in Europe to settle disputes between business men of different countries, it is but the inevitable expression of the chief accomplishment of civilization, namely, the application of the principles of law to otherwise irreconcilable disputes.

THE PESSIMISTS are having their day; of that there can be no doubt. We have a veritable literature of disillusionment. A gentleman visiting the Philippine Islands describes an old pagan ex-head-hunter Ifagao, full as a tick, crying in his native tongue, "The whole world is drunk! The whole world is crazy!" There is a book before us accusing our nation of being too big, our cities too big, our business too big, our heads too big. The book defends the thesis that democracy is the negation of everything that is fine and distinguished. The book rather widely denounces representative government, the Protestant sects, and the dictatorship of the proletariat. The book goes on to show that the only remedy for all this bigness and blare is a return to medievalism. If we would solve our industrial problems we must return to the medieval guilds. Our big cities must give way to "small, self-contained, largely self-sufficient units." Our own judgment is that the world will not return to the scholasticism of the medieval age, with its center in theology. Our ecclesiastical "problems" have, in our judgment, ceased to be problems. Of course, art must be natural, manifold, expressive of the joy in the human spirit. Religion, in its various forms, will go on playing its part toward the fulfillment of the principle that men should love their neighbors as themselves. But the world does not return; it goes ahead.

THE EDITOR of the ADVOCATE OF PEACE and his wife will attend the Twenty-second International Peace Congress, in London, July 25-29. They will spend some time at The Hague, after which they plan to visit Berlin and Prague. They will attend the Twentieth Conference of the Interparliamentary Union, in Vienna, August 28, 29, 30, after which they will return via Yugoslavia, Italy, Switzerland, and France, sailing from Cherbourg September 21.